for though *shikáris*, coolies, and guides mustered a dozen men, it took them from tolerably early in the morning till much past midday before the centre of the cairn was cleared. In accomplishing this, one remarkable feature was observed: in the middle of the well there was a long large stone nearly four feet in length, of considerable thickness and tapering upwards, placed upright, filled in, and covered with the stones which filled the well. Whether this had any lingam, or other significance, I cannot say. After the circular central opening was at last cleared, nothing was found to reward the toil but some pieces of a large urn; a miniature buffalo's-head of hard-baked clay; a human head the size of a lime, of the same—the hair being represented by little dotted rings; and a small sickle-shaped iron-knife: the whole cairn had been built on the rock, and there were only two or three inches of soil at the bottom of the well. Considering the number of objects frequently yielded by cairns, I was much disappointed at this result The hill-top was the most commanding of the many around, on almost every one of which a cairn was visible, and there was a magnificent prospect from it over Kotagiri and the low country beyond, extending to the distant Salem and Trichinápalli hills. Hence one was led to conclude the cairn must be the burial-place of a great chieftain; and the enormous labour expended in carrying such multitudes of stones up a hill that was trying to ascend empty-handed, raised the expectation they would cover a rich and various funeral deposit.

9, *Randolph Crescent, London, June* 1873.

MUSALMÁN REMAINS IN THE SOUTH KONKAN.

BY A. K NAIRNE, Esq., Bo. C.S., BANDORA.

I.—Dábhol.

The Southern Konkan is a district which up to the time of the Marâṭhâs possessed little importance, and is but seldom mentioned in the earlier histories. The Musalmâns, who spread so gradually over India, would perhaps never have thought so barren and uncivilized a country worth conquering at all, if it had not been that its seaports gave travellers from Persia and Arabia easier access to the great cities of the Dekhan than could be had by any land-journey and it must have been necessary also to keep open certain routes from these ports to the Dekhan, without which the command of the coast would have been of little value. It is probable that these ports and routes were but few, and from the fact of nearly all the Konkan forts having been rebuilt and enlarged by Sivâji, the traces of the Musalmân occupation are even less than they otherwise would be. Yet it is possible, by searching books of old history and travel, and at the same time examining the few remaining ruins, to get some idea of what this district was in the days of Musalmân ascendancy, and to make out a few of the routes by which merchants and travellers from Persia, Arabia and Europe found their way to the capital cities of Bîdar, Gulbargâ, Bijâpur, and Golkondâ. What I have collected I now give with tolerable confidence that, as far as it goes, it is correct, but it is no more than an outline which may perhaps help others to prepare a complete local history.

In his translation of Ferishtah, Briggs, speaking of the Muhammadan invasion of the Konkan in 1429, says: "It seems very doubtful if the whole of the Konkan had ever been attacked before this period, and this exploit seems to have been rather a marauding expedition than a conquest. The ports of Dâbul and Chaul are spoken of at a very early period as in the hands of the Muhammadans: but whether they occupied much of the interior of the country appears very doubtful. As I have no acquaintance with the district in which Chaul lies, I shall confine myself to that part of the Southern Konkan between Bânkot and Goa—that is, the Ratnâgiri collectorate and a small part of the Sâvantvâdi State, and on all accounts it will be proper to begin with the history of Dâbul, as it is always spelt by the Musalmân and early English writers though it is written in Marâthi Dâbhol.*

This ancient port is situated above 85 miles

* Sádik Isfahání, in his *Tahsím al Buldán* (cir. 1635) lat. 45°30'. Chivel (چيول) or Chaul, he places in long. 88 and lat 36°, and Bidar (بيدر) in long. 109°, lat. 47°.—Ed.

* Dâbul (دابل) a seaport of the Dekhan, long 85°0',

S. of Bombay on the N. bank of the river Vashishṭhí, just at the point where it opens out into a noble estuary, and about two miles higher up than the Marâthâ fort of Anjanvel, which guards the entrance on the southern side. Though exceedingly picturesque, no one would ever have chosen this as a situation for a large town: for the strip of land intervening between the river and the very high and steep hills is so narrow, that if Dâbul was ever as populous as is stated, the town must have extended three or four miles up the river. It is now like any other insignificant Konkan town, with no trade to speak of, and the houses entirely hidden among cocoanut trees. The only objects worthy of remark are a fine mosque, with dome and minarets, standing almost at the water's edge close to the present landing-place, a few tombs standing by themselves nearer to the sea, and a conical hill three or four miles further up the river, crowned by a mosque which from its position has a good deal the appearance of a Rhine castle. The earliest mention I have found of the place is in Dow's *History*, which professes to be a translation of Ferishtah, but is said to contain much that is not found in that author. He mentions Dâbul as one of the countries ravaged by Malik Naib Kafur in 1312, along with Mahrât, Raichor, Mudkal, and others whose names I do not identify: all except the first evidently meaning the districts of which the places named were the chief towns. As it was scarcely twenty years before this that the Musalmâns had made their first great raid into the Dekhan, it may be concluded that this was their first acquaintance with the Southern Konkan, and there can be no doubt that they entered it by passing down the Ghâts, for it was not till several generations after this that they either took to the sea, or ventured on the very difficult land journey from Gujarât through the Northern Konkan.

In 1357, the then undivided kingdom of the Dekhan was made into four governments, and Dâbul is mentioned as the western limit of the first government, which included Gulbarga itself. Chaul is also mentioned at this time, but no port south of Dâbul. Again, towards the end of the century, both towns are mentioned by Ferishtah as among the chief ones in the empire, and as having had orphan-schools, with ample foundations for their support, established by king Muhammad Shâh Bâhmani.

In 1429, and again in 1436, two considerable expeditions were sent into the Konkan, and the country is said to have been subjugated and well plundered. No mention is made of Dâbul in connection with either of these, but of the second it is recorded that a beautiful daughter of the Râja of Raîri (*Raigadh*) was sent to court, where she became the queen of Ahmad Shâh Wali Bâhmani, and was long celebrated under the name of Perichehra, or Fairy-face.

The next events recorded of Dâbul are of a different sort, but not less calculated to show its importance in the 15th century. Mahmûd Khân Gowan, who afterwards became the celebrated minister of the Bidar kingdom, came from Persia as a merchant and landed at Dâbul in 1447. And about 1459 Yusuf Adil Khân, the founder of the Bijâpur dynasty, also entered India at Dâbul. His romantic story is given in full detail by Ferishtah, but it is sufficient here to mention that he was taken from Dâbul to Bidar as a slave by a Georgian merchant. Shortly after this, Dâbul is first mentioned by a European traveller, as neither Marco Polo nor Ibn Batuta mention any ports of the Konkan, and Marco Polo gives but a few lines to the whole of the coast of this Presidency, speaking of it under the name of the kingdom of Thana. But Nikitin, a Russian, who about the year 1470 spent three or four years in the south of India, landed at Chaul, and, from what he heard there, wrote as follows:—"Dâbul is a very extensive seaport where many horses are brought from Mysore, Rabast (Arabia), Khorassan, Turkestan, &c. It takes a month to walk by land from this place to Beder and Kulbarga. It is the last seaport in Hindostan belonging to the Musalmâns." Three years later he made Dâbul his port of embarkation, and from here took ship to Hormuz, paying two pieces of gold for his passage, and spending a month at sea. He then wrote: "Dâbul, a port of the vast Indian Sea . . it is a very large town, the great meeting-place of all nations living on the coast of India."

About 1482, Bahâdur Khân Gilâni attempted to make himself independent of the then declining kingdom of Bidar, and, among other towns, had for a long time possession of Dâbul and Goa, and command of the whole coast. He was, at last, however, defeated by Muhammad Shâh Bâhmani II. in a battle which took place

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somewhere near Kolhâpur, and after this the king and a few of his principal nobles marched down to Dâbul and enjoyed the (to them) novel amusement of sailing about up and down the coast. Within three or four years of this, however, the Bijâpur kingdom was established, and the whole Konkan passed to it.

In 1508 the misfortunes of Dâbul began, when it was bombarded by Almeida, the Portuguese Viceroy, who did not, however, succeed in taking the fort. Ferishtah says that in 1510 Goa was ceded by the king of Bijâpur to the Portuguese as the condition of their not molesting the other towns on the coast, and that they kept this treaty. The Portuguese historians, however, give a very different account; for according to themselves they were constantly marauding, and in 1522 landed and levied a contribution at Dâbul. Before this, in 1515, a Persian ambassador had embarked at Dâbul on his way back from Bijâpur, and this is the last event of the sort I have read of in connection with the place. The Portuguese claim to have burnt every town on the coast between Śrîvardhan and Goa in 1548, and again in 1569, but they are discreetly silent about an event which Ferishtah records of 1571.* A Portuguese force then landed at Dâbul with the intention of burning it as usual, though one would suppose that, as only two years had elapsed since the last occasion, there would not be much worth burning. But the governor, Khwâja Alî Shirâzi, having heard of their intentions, laid an ambush and put to death 150 of them. Not many years after this, when the Portuguese had begun to be inconvenienced by the advances of the Dutch, they made peace with Bijâpur, and we then hear no more of Dâbul† till it was plundered by Śivaji in 1660. Its subsequent history has nothing to do with the Musalmâns, and need not therefore be referred to. Hamilton, a traveller of the beginning of the last century, mentions that the English had once a factory there, but of this I have found no confirmation.

It is not difficult to understand why it was that Dâbul declined in the later days of the Musalmâns, and still more subsequently. So long as the Musalmân capital was at Bidar or Gulbargâ, Dâbul was the nearest port, and there was no need to look for another. But when independent kingdoms were established at Bijapur and Golkonda, it would be natural to look for ports farther south than Dâbul; and Râjapur, and especially the splendid harbour and creek of Gheria, would soon obtain the preference. And in Marâṭhâ days Dâbul was entirely eclipsed by the neighbouring town and fortress of Anjanvel, and thus, between near and distant rivals, fell into utter obscurity, as also did Chaul. Grant Duff says that in 1697 Dâbul was granted in inâm to the Sirkê family, and a greater proof of its decay is that some of the present Hindu inhabitants are said to have grants, dated in the last century, of some of the best sites in the town, described as waste ground. As showing the obscurity it has now fallen into, I may mention that Thornton's *Gazetteer of India* does not even contain the name of Dâbul, though, as not a single word is said about the ancient greatness or the ruins of Gulbargâ, this is, perhaps, not surprising. On the other hand, in a map of India published with Orme's *Historical Fragments* in 1782, Dâbul is marked conspicuously, while I find several lines given to it in a small *Gazetteer of the Eastern Hemisphere* published at Boston, U. S. in 1808.

So much for history, and from that we pass into the region of tradition and conjecture. The Muhammadan inhabitants of the present day are so poor that there is not very much to be got from them, but they say that there were formerly 360 mosques in the town—a purely mythical number of course—and profess to be able to show the sites of nearly a hundred: and wherever foundations for new houses are dug, remains of Muhammadan buildings are pretty sure to be turned up. The following account of the large mosque on the shore, was given by Ghulâm Çâheb Badar, one of the chief Muhammadan inhabitants, to Mr. G. Vidal, C.S.:—

"The mosk at Dâbhol, in the Dâpuli tâluqa of the Ratnâgiri Zilla, dates from the reign of Mahmûd Adil Shâh of Bijâpur, and was built in A. Hej. 1070 (A.D. 1659-60) by the king's daughter—the princess 'Aáyshah Bîbî, or, as she was commonly called, the Mâ Çâheba.

"The princess had conceived a wish to visit the holy shrine at Mekkah before she came of age,

* Shaikh Zin-ud-din in the *Tohfat ul mujahidin*, places it in 1577. See *Tohfat*, p. 171.—Ed.

† Ferishtah mentions it in the following places (Briggs's translation),—vol. I. p. 379; vol. II. pp. 295, 350, 413, 483-4, 511, 512-3; vol. III. pp. 7, 49, 345, 507, 513; vol. IV. pp. 71, 533, 536, 540.—Ed.

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and, her father's consent having been obtained for the pilgrimage, she set out from Bijápur with a retinue of 20,000 horse under the command of the king's private minister, Bahirá Khákán, a native of Mekkah. The princess and her party, having crossed the Western Ghâts, arrived at Dábhol, which was at that time one of the principal ports of the Konkan and held by a Subadár of the Bijápur Government named Ibráhim Khán, who bore the title of Vezir ul Mulk. The princess intended to have embarked here on her voyage to Mekkah. While here, however, the news of many piracies committed on the coast reached her, and after much consideration it was deemed unsafe for her to proceed. So the pilgrimage was given up, and it only remained for the princess to determine in what manner she should spend the money she had brought with her for her expedition. The Maulavis and Qázis, who were summoned to advise her, suggested the building of a masjid at Dábhol for the glory of Islám, and to this she consented. The work was then undertaken, and completed in four years. The name of the builder was Kámel Khán, and the cost of the building was fifteen lakhs. It is currently reported that the dome was richly gilded, and that the crescent was of pure gold. The gold and the gilt have long since disappeared, but much of the beautiful carving and tracery remains. Eight villages—Bhopan, Śirol, Vísapur, Bhosté, Shavoli, Mundhar, Bhadavle, and Pangári—were granted in *inám* for the maintenance of the masjid. The grants were resumed on the overthrow of the Bijápur kingdom by Śivaji. The masjid still bears the name of its founder, the Má Çáheba, but it is no longer used for worship. Nothing is ever done for its maintenance or repair, and it is tenanted solely by pigeons and bats.* The Musalmáns of Dábhol are too poor to afford the cost of its preservation, and thus what is probably the only fine specimen of Muhammadan architecture in the Konkan will crumble away year by year till nothing is left but a heap of ruins.†"

The date A.H. 1070 corresponds to A.D. 1659-60. Mahmúd Adil Sháh had died in 1656, which would not of course make it impossible that his daughter should in that year have visited Dábul and built the mosque. But between 1656 and 1660 Aurangzib and Śivaji were in alliance against the young king of Bijápur, and it seems scarcely possible that the kingdom could have at that time afforded either the 15 lakhs or the cavalry force for a mere sentimental expedition and building at Dábul. Besides this, it was just about this time that Śivaji plundered Dábul, and putting all this together it seems scarcely possible that the mosque could have been built at this time.

The figures given in the account are also apparently quite mythical. It is scarcely credible that the mosque could in those days have cost fifteen lakhs, and it is certain that 20,000 cavalry would have eaten up the whole Konkan in a week.

I am not aware whether there is a Persian inscription on the mosque or not. I think not, but it is said that the *sanads* and other documents referring to the Musalmán villages on this coast are chiefly among the records of the Habshi at Jinjirá, so it is possible that a search there may settle this question. It is at all events certain that the mosque cannot have been built later than 1660, nor earlier than 1508, as if it had been before that time it would certainly have been destroyed by the zealous Roman Catholics under Almeida.

In the names of two small parganás in this neighbourhood, one on each side of the creek, we find further traces of the Musalmán power. They are called Haveli Ahmadábád and Haveli Jáfarábád, and I believe that the term Haveli signifies that they belonged to a city which was the capital of a kingdom or government. It is probable that the villages forming these parganás were attached to Dábul for the maintenance of the Government establishments, just as in 1756 eleven villages on the Bánkot creek were ceded to our government for the support of Fort Victoria. No villages or towns called Ahmadábád or Jáfarábád exist in this neighbourhood, that I ever heard of. The traditions of the mosque already mentioned as standing at the top of a high hill in the neighbourhood, and known by the name of Bálá Pír (from the Arabic *bala*, a hill) are vague and rather commonplace. The mosque is a small one, divided into two compartments, in one of which are the tombs of the Pír, his wife and son. He is said to have been named Abdul Qádr, and to have lived from 250 to 300 years ago. The mosque or tomb has a cash allowance from Government of Rs. 25-8 a year, and up to fifteen or twenty years ago it used to receive from every field in the village of Wanosi a *páyali* of grain. The inhabitants, however, appear now to have grown too

* The minarets are in a tottering condition, the mortar having long since crumbled away, and the stones becoming in consequence loosened are falling out of their places.

† See Note on next page.—Ed.

intelligent to continue such an act of piety. But vows are still made to the Pir by those in distress, and especially by seafaring people, the mosque being a very conspicuous landmark; and, as in most places in the South Konkan, and probably elsewhere, Hindus make vows of this sort to Musalmân Pîrs without any exclusive bigotry. There is an assembly of villagers every year in the month of Rajab, and then only it is said to be safe to pass the night near the mosque, madness being the penalty of doing so at other times. Only one miracle is remembered as having been worked by the Pîr, and that not more twenty years ago, when a Musalmân having vowed a rupee and a quarter to the Pir, basely paid only eight annas. As soon as he left the place he fell down senseless, and only recovered when the custodian of the tomb laid hands on him and uttered the Pîr's name. It is rather sad to have to announce that after this he paid no more than the twelve annas which he had previously defrauded the Pîr of.

I must close this long account with a little speculation as to the route taken in old times by travellers landing at Dâbul, or embarking there: for I am sorry to say I cannot trace this with such apparent certainty as is possible in the case of some of the more southern routes. Two of the oldest quotations I have given above speak of Dâbul in connection with Bidar, and the latitude of the two places is almost identical, Dâbul being about one minute south. The main river is navigable from Dâbul to Chipalun, and a northerly branch of it to Khed. The great prevalence of Musalmâns in Khed and the villages on that branch of the river make me think that that was the old route, particularly as that is nearest the direct line to Bidar. From Khed there is an easy road of only seven *kos* to the Amboli Ghât, and from the top of this Ghât a remarkably open tract of country towards Satârâ. This, then, would probably be the old route to Bidar. To Bijâpur the route from the top of the Ghât would pass more to the south, and probably through Karhâd, where there are considerable Musalmân remains. I have not, however, sufficient acquaintance with the country above the Ghâts to say anything with confidence about these routes, nor is it necessary for my purpose to do more than indicate the ultimate point to which travellers would tend.

Note.

Accompanying Mr. Vidal's paper was the following document, being a copy of a Persian paper in possession of Ghulâm Câheb Badar.—Ed.

قوائف آمد اما شاهزادي باسم عايشه بنا دختر
بادشاه سلطان محمود برين بيت الله از شهر
بيجاپور چند خاص وزيرالملک سلطنت بهيرا خانان
بيست هزار سوار و غيره فوج سنه ۱۰۷۰ سبعين
و الف من هجري النبوي توسيس ابراهم خان
نواب وزيرالملک بنا مسجد کعبتر الله تيار کرده
چهار سال و خرچ إمارت مسجد روپئے پندرا
۵۰۰۰۰ لکهر اورد شهر بيجاپور بقضا الهي ماماجبر
شهزادي متصل مسجد است و در شهر بيجاپور و
ناموج بوري خرچ مسجد لنگر عمارت و ساختن از
سرکار بادشاه علي عادل شاه

موضع بهوپن	موضع سرل	موضع ايساپور
موضع بهوسنان	موضع چيوبلي	موضع موڈر
موضع ببرولي	موضع پنگاري خرد	

کاريگر کامل خان بنا مسجد ماماجبر

Translation by E. Behatek, M.C.E.

Crowds* arrived with the Sháhzádi 'Áyshah, the daughter of the Pádeshah Sultán Mahmúd, on a visit to the house of God [at Mekkah] from the city of Bejápúr:—several courtiers, Vezir-ul-mulk Sultanat, Bahirá Khánán, twenty thousand cavalry and other troops; in the year one thousand seventy after the prophetic emigration. The Subah[dár] Ebráhim Khán Nawáb Vezir-ul-mulk, finished the edifice of the mosk, the Ka'bah of God, in four years, and the expense of building the mosk amounted to fifteen lakhs of rupees.

* This is not a good specimen of composition, containing, besides the Hindostani expressions *pandra* ("fifteen") and *Má Çáheb*, two orthographical errors: thus قوائف does not occur in any dictionary, and must therefore be قوافل which the *Muntakhab* explains by مردم بسيار و انبوه i. e. "crowds," and متصل ought to be spelt متصل "contiguous." The word سرار ought to be سوار "cavalry" ابراهم stands for ابراهيم and the spelling هجري النبوي is barbarous. Here the word لنگر, "anchor" appears to mean "foundation," but is also explained جاي که در آنجا طعام همه روز بمردم دهند "a place where the whole day food is given to the people."—E.B.

By the decree of God, in the city of Bejápúr, [the mausoleum of?] the Má Çáheb Sháhzádi is contiguous to the mosk. In the city of Bejápúr and Námújpúri the expenses of the mosk, the foundation of the edifice, and the building, were defrayed by the Sirkár of the Pádesháh 'Aly 'Adil Sháh.

Múza' Bhostán, Múza' Aisapúr, Srol. Múza Bhopan. Múza' Pangári Khard, Múza' Bhuraviti. Múza' Mundrar, Múza' Chirili. Superintendent Kámal Khán built the mosk of Má Çáheb.

TRACES IN THE BHAGAVAD-GÎTA OF CHRISTIAN WRITINGS AND IDEAS.

*From the Appendix to Dr. Lorinser's Bhagavad-Gîta.**

To prove that in the manifold and often surprising coincidence of thoughts and expressions in the *Bhagavad-Gîta*, as well with single passages in the *New Testament*, as with the common Christian ideas and principles, we have no accidental similarities, but that an actual borrowing has taken place, it may not be superfluous to exhibit in a collective form the results already won, and from them to draw some further conclusions which give such a high degree of probability to the opinion that the doctrines of the *Bhagavad-Gîta* are not only an eclectic mixture of different Indian philosophies, but have also a strong infusion at least of ideas and sayings taken over from Christianity, that it may almost lay claim to certainty

Up to the present time the means for an accurate chronology of Indian Antiquity are entirely wanting, and in judging of the age of the literary monuments we can only speak of relative dates. Our aim here then must be to establish that the *Bhagavad-Gîta* may be attributed to a period in which it is not impossible that its composer may have been acquainted with Christianity and its sacred writings, that is to say, with different books of the *New Testament*.

And here we do not need to depart from the results of modern criticism of the age of the *Bhagavad-Gîta*. On the one hand it is certain that it dates after Buddha, and on the other hand there is the strongest reason to believe that its composition must be attributed to a period terminating several centuries after the commencement of the Christian era.

The date after which it could not have been composed must, however, be left an open question till we are certain when Śankara, the renowned philosopher of the Vedánta school, lived. According to the usual hypothesis, resting, it must be confessed, on weighty reasons, which however can make no claim to irrefragable certainty, Śankara lived in the 8th century after Christ. Hence Lassen infers that the *Bhagavad-Gîta* must have been composed some five centuries earlier, *i. e.* in the third century after Christ. If this supposition is correct (and it must not be forgotten that it only professes to give the *earliest* date at which the *Bhagavad-Gîta* could have been composed), it is clear that the composer of the poem *might have had* some acquaintance with the doctrines and sacred records of Christianity. For we know that there were already at that time Christian communities in India, in which from Eusebius (*Hist. Eccles.* lib. V. cap. 10) we learn that Pantænus, a missionary who had penetrated to India as early as the second century, found, and brought to Alexandria on his return, a copy of the Hebrew Gospel of Matthew, which had apparently been taken there by the apostle Bartholomew. Further, and this is of peculiar importance in the present discussion, there already existed an Indian translation of the New Testament, of which we have positive proof in the writings of St. Chrysostom, which seems to have been till now overlooked by Indian antiquarians. The place in question† is *Evang. Joan., Homil.* I. cap. 1, and runs as follows:—

"The Syrians, too, and Egyptians, and Indians, and Persians, and Ethiopians, and innumerable other nations, translating into their own tongues the doctrines derived from this man, barbarians though they were, learnt to philosophise."

We might be tempted to regard the importance

* *Die Bhagavad Gîta uebersetzt und erläutert von Dr. F. Lorinser* (Breslau, 1869).

† Ἀλλὰ καὶ Σῦροι, καὶ Αἰγύπτιοι, καὶ Ἰνδοὶ, καὶ Πέρσαι, καὶ Αἰθίοπες, καὶ μυρία ἕτερα ἔθνη, εἰς τὴν αὐτῶν μεταβαλόντες γλῶτταν τὰ παρὰ τούτου δόγματα ἐπαχθέντα, ἔμαθον ἄνθρωποι βάρβαροι φιλοσοφεῖν.—(Ed. Montfaucon, tom. viii. pp. 11, 12.)

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